

Chapter 1

INTRODUCTION

1.1 The Relationship between political views and the humanities

Regarding political views, individuals shape their own ideas and beliefs through their intuitive understanding of human nature. In order to have a political view, one should criticize and question what the reality is for oneself. The basic element for one's political views should be an understanding of the nature of oneself. This reality can differ from one person to another. However, the important thing is to be conscious and to have an idea of what one believes and why one believes it, as well. The political views individuals have are based on their understanding of their own reality in the world.

In this thesis, in the first chapter, the elements of political philosophy in the frame of relations between government and citizens will be analyzed through the concept of identity, which emerges from the reality of human beings in human nature as discussed above. With reference to the movie *1984* and the movie *V for Vendetta*, this thesis is going to discuss identity through the dystopic future. Considering the cultural and social norms, identity is clearly reflected in the character of V and Winston Smith.

Regarding the movies *1984* and *V for Vendetta*, the main concern of this thesis is to question what free thought means, and what individuals think that an "ideal" society should be, and what kind of future society they are creating through their actions,

policies and ideologies. These questions are based on the theme of societal politics relating to the role of the individual in society. It is such a government that ruler, as dictator, rules over its people in a totalitarian state. These movies really show what can happen when a government does not take into consideration the voice of the people.

This genre is also mirrored by, one of the authors writing about utopianism, Lyman Tower Sargent's definition that there is a distinctive movie genre to cover:

A non existent society described in considerable detail and normally located in time and space that the author intended a contemporaneous reader to view as worse than contemporary society but that normally includes at least one eutopian enclave or holds out hope that the dystopia can be overcome and replaced with a eutopia. (Baccolini/Moylan 2003:7)¹

In this kind of dystopic society, V and Winston are shadowy characters, and they try to show that it is the time to awaken the public living under the oppressive regime. They create a space for resistance and hope in order to overcome the negativity of the hegemonic order.

In this thesis, it will be contended that both *1984* and *VfV* are perceived as symbols of resistance. The first and second chapter will cover the theoretical and historical background. The image of the mask will be highlighted as the symbol of personification of free thought. Moreover, this first chapter will also talk about how *V for Vendetta* is adopted from comics to the cinema.

¹ Baccolini, Raffaella, and Tom Moylan, ed. *Dark Horizons: Science Fiction and the Dystopian Imagination*. New York: Routledge, 2003.

The second chapter will begin to give a short summary of *1984*. It will discuss the tools used by the Party to instill fear in its citizens. These methods are seen as essential principles shaping the mind and thoughts of people.

The second chapter will later draw attention to the concept of Lack of privacy, which is centred in the movie of *1984*. The authority is controlling each movement of citizens and each thought they would like to think, and is watching them day and night. In relation to this concept, the authority also uses the power of words in order to control them. The final part of this second chapter will discuss what the dystopia is, and how it reflects on individuals.

Moreover, the third chapter of this thesis will make a comparative analysis of *V for Vendetta* and *1984* in terms of their aims, methods, characters, and the success of both characters. This chapter will essentially consider both in relation with the contents of identity, anarchy, terrorism and dystopia.

In the fourth chapter, the conclusion will discuss *1984* and *V for Vendetta* in the light of the work of Franklin, and Alan Moore.

It will show how both films emphasize the revolutionary discourse of human nature.

1.2 The Context and Short Summary of *V for Vendetta*

V for Vendetta is based on the graphic novel written by Alan Moore and illustrated by David Lloyd. It is set in a dystopian future in Britain. The movie represents a dystopian society, where a single political fascist party, Norsefire Party, has complete dominance over the citizens. That dominant party tries to control its citizens through fear. While the citizens are fearful of the government; the government itself is also fearful of the fact that if society has internal corruption, then this will cause loss of control over the individuals accordingly. Being victimized by totalitarian government, V plans to destroy it. This is his personal vendetta.²

V, as revolutionary protagonist, wears Guy Fawkes' mask and tries to make the government fear its own people. Looking through Guy Fawkes's historical background, he was an English Catholic military man, and aimed to put into practice "The Gunpowder Plot"³ on 5th November, 1605. He planned to blow up the Parliament House. This was actually a revolutionary plan to topple the government of England. However, Fawkes was arrested, and found as guilty, and, and then tortured. Considering his attempt, this event is celebrated annually in England on that date. This history is also

² The word "vendetta" has been used to mean a blood feud in which the family of a murdered person seeks vengeance on the murderer or the murderer's family. It comes from Italian in the mid 19th Century. It is actually from Latin vindicta 'vengeance'.

Available in <http://oxforddictionaries.com/definition/english/vendetta>

³ Edwards, Francis. 1969. *Guy Fawkes: the real story of the gunpowder plot?* SJ.

highly emphasized in V's saying in the opening scene of the movie; V utters the following words in rhyme:

Remember, remember
The 5th of November
The Gunpowder treason and plot
I know of no reason
Why the gunpowder treason
Should ever be forgot (Internet, VfV)⁴

This shows how V will be successful in his aim in which Guy Fawkes failed. He seeks for revenge and hence aims to kill the Norsefire Party members. V has a strong belief that there will be no justice and political freedom, as long as the Norsefire regime exists. With this kind of understanding, he also speaks symbolically while destroying the Old Bailey:

Fear got the best of you. And in your panic you turned to the now High Chancellor Adam Sutler. He promised you order and he promised you peace. And all he demanded in return was your silent obedient consent. Last night I started to end that silence. Last night I destroyed the Old Bailey to remind this country what it has forgotten.⁵

V knows that he actually blows up not only the building, but also the symbol of injustice, as well. V plans to invite all citizens in order to blow up the Parliament

⁴The V for Vendetta movie script is available in
http://sfy.ru/?script=v_for_vendetta_2005 Access on 27.3.2011.

⁵ The quotes from the movie V for Vendetta are available in
http://www.finestquotes.com/movie_quotes/movie/V%20for%20Vendetta/page/0.htm
Access on 5.04.2011.

building. On the other side, the Norsefire regime tries to attempt to save its power through propaganda, but it does not work and its reputation is corrupted.

V also believes that even if his body is harmed physically, his ideas and beliefs will live on. This is also understood in his saying to Evey, when she tries to learn what he looks like beneath his mask. V says: “There is a face beneath this mask, but it is not me. I am more that face than I am the muscles beneath it, or the bones beneath them.”(Internet)⁶

He means his identity is made up of ideas instead of bones or flesh. Then Evey replies: “He was Edmund Dantes. And he was my father. And my mother. My brother. My friend. He was you. And me. He was all of us.” Through her saying, Evey shows how her ideas are shaped by ideas of many philosophers. It is the idea, or intellectuality, that creates the individual.

Even if Evey was afraid at the beginning, she then helped V with his plans. V also helped her to make her courageous. V talks about the fear of death to Evey and says:

“You found something true yourself...Don’t run from it, Evey. You have been running all your life...Listen to me, Evey. This may be the most important moment of your life. Commit to it...They took our parents from you. They took your brother from you. They put you in a cell and took everything they could take, except your life. And you believed that was all there was, did not you? The only thing you had left was your life...you found something else. In that cell you found something that mattered more than your life. Because when they threatened to kill you unless you gave them what they wanted, you told them you’d rather die.

⁶ Ibid.

You faced your death, Evey. You were calm. You were still. Try to feel now what you felt then.”⁷

V and Evey talk about what happened in the prison and V tries to make her courageous and not to be afraid of the government or anything else:

Evey: You say you want to set me free and you put me in a prison.
V: You were already in a prison. You’ve been in a prison all your life... I didn’t put you in a prison Evey. I just showed you the bars.
Evey: You’re wrong! It’s just life that’s all! It’s how life is! It’s what we’ve got to put up with.
V: You’re in a prison, Evey. You were born in a prison. You’ve been in a prison so long, you no longer believe there’s a world outside⁸

This shows how there is a transformation of ideas and feelings in the character of Evey. She is questioning which world she is living in. She faces with the reality of life that V tries to explain. V encourages her to make a differentiation between the world in reality and the world outside. In accordance with questioning the reality, Evey and V also emphasize how people live in prison. Prison can be symbolized as the system individuals were born into. In that system, people are living under authority. Like Evey’s life, V tries to show and awaken Evey to be aware of the world she lives in is like a prison. Under the dominant gaze, Evey, like the other citizens, is living.

Through questioning, the transformation of Evey also is visible in the movie. In the prison scenes, Evey seems as more courageous, and masculine character. There is a visible change in the physical form of Evey because of her inner struggle in the movie.

⁷ Quotes are available in <http://www.imdb.com/character/ch0002908/quotes> Access on 27.04.2011.

⁸ The V for Vendetta movie script is available in http://sfy.ru/?script=v_for_vendetta_2005 Access on 27.3.2011.

This physical transformation is a turning point that signifies the beginning of process of internal change, when she rejects the authoritarian culture in which she lives and joins the resistance movement. In that sense, fear is actually the source of helplessness, and serves as the basis of social control. She anyway feels like she can not be controlled by government or fear. She has now more courage than ever before. She is not afraid anymore. V and Evey are not motivated by fear about what the government aims to do.

1.2 Identity in the Mask: The Image of ‘Mask’ as Personification of an Idea of Freedom

Of all relations the most universal is that of identity, being common to every being whose existence has any duration.- David Hume, 1969⁹

The concept of identity is significant for V character’s sense of self, which leads him to question where he belongs to, and this sense of self also gives him a feeling of security, based on questioning his nationality, region or ethnicity. The movie, *V for Vendetta*, directed by James McTeigue, screenplay by the Wachowski Brothers, and adapted from the comic book series by Alan Moore and David Lloyd, presents the issues of identity, including the elements of political philosophy involved in the frame of relations between government and citizens. Through the cultural perspectives in the movie, this study aims to explore the construction of ‘identity’ and the notion of ‘revenge’, as reflected in the character of V in the story. In one hand, V has his own thoughts and political views based on the government. This shows his real identity. On the other hand, V conceals his ideas under the masked, and acts against the government. This shows also his masked identity. The main idea is to show how culturally-inflected sense of self is enacted within the story, and how identity actually lies under the veiled idea. This conflict between real identity and masked identity, suggests the problematic situation of V, who freed himself from the repression of the leaders.

⁹ Hume, David. (1969). “A Treatise of Human Nature,” In Ernest C. Mossner (ed.), (Harmondsworth: Penguin).

It is such a government that rules over its people in a totalitarian state, where the ruler is absolute dictator. The movie really showed what can happen when government does not represent the voice of the people.

He creates a space for resistance and hope in order to overcome the negative version of the hegemonic order. V enables the awakening of individual consciousness in the character of Evey:

The people stand[ing] within the ruins of society, a jail intended to outlive them all. The door is open. They can leave, or fall instead to squabbling and thence new slaveries. The choice is theirs, as ever it must be. (Lloyd/Moore 1990:260)¹⁰

Here, it shows how the dystopian structure is going to be replaced by an eutopia. Through this ending, it highlights the hope showing that it is all about individuals' choice.

In these movies, adapted from novel and comic series, George Orwell and Alan Moore and David Lloyd criticize the social injustices caused by social classes and governmental control. These movies are a response to the historical events and changes throughout twentieth century, such as the rise of communism and world wars. These societal critiques help individuals to make connections between current events and the political issues raised by *1984* and *V for Vendetta*.

Many symbolic themes are commonly found in literature, art and culture. Symbolism, in the movie, shows how it is a way of looking at the world by making a connection between outer and inner world. The movie is a fictional form combining the

¹⁰ Lloyd, David/Alan Moore (1990), *V for Vendetta*, New York, DC Comics.

words and images. *VfV* also leads people to have a perspective coming through the narrative techniques of cinema.

Mask and idea serve as a combination of form and content. Masks can not be dissociated from each other. It serves as an unity of ideas. The mask also becomes an essential element in visual art that it gets even more curious by taking attention too much. There is strong relationship between figure and thought. In that sense, a mask, as symbolic figure, can be considered as narrative associated with social issues. Because the mask hides the reality inside, it causes to arise many questions. Like *V*'s mask, it is not only physical object; it is also an ideology that individuals follow. Mask aims to strengthen the desired look in each scene in the movie that creates also tension. A mask is visible physically, but the idea behind the mask is absolutely invisible. Mask adjusts itself according to the elements of the political ideas, beliefs and objects. Inside and outside work together in regards to the symbolism of mask. They create a tension, which arises the attention and certain ideas.

Inside and outside are opposite terms, which show how tension is effective with opposite words. In other meaning, if there is concept of “white”, it occurs because there is “black”. Within the contraries, the real meaning of the concepts comes out, and becomes meaningful. The concept of mask emphasizes what is hidden, invisible or lacking. The important fact is that inside is always larger than what is assumed to be.

Mask is based upon the fact of veiling the idea, which stands for both oppression and resistance. It is like dressing an idea including the political and sociological analysis of clothing in society. *V*'s mask in the movie plays a role as symbolic role of an idea.

This symbolist movement in movie can be considered as an expression of deep personal feeling of revenge. Symbolism is used to provide meaning to the writing beyond what is actually being described.

This richly illustrated mask provides a deeper perspective on the interaction of visual representation and identity. Thought and belief include the most valued characteristic of the period and culture.

Wearing mask offers people the opportunity to discover who they really are, so masks reveal the identity rather than conceals the self beneath the self. It gives feeling of being safe and strong, in that sense people show their real identity. It is a symbol of action for the victimized and oppressed people.

The character of V shows how the representation of mask in the movie mirrors the most important social and political reality.

As a human being, an individual should try to distinguish between harmless and harmful ideologies, and should worry about its most damaging varieties. One should question how individuals look at political beliefs, and how individuals answer some basic questions about politics.

The aim of this thesis is to gain a deeper understanding of this concept of identity specifically about the process of symbolism and the criticism aimed towards.

V, as revolutionary protagonist, is a character based on political ideas, not personality.

1.4 From comics to today's real world

The mask, of rebellion against authority, is used in all kinds of propagandas today. While the global mask of character of V in the comics is used in all events, Alan Moore, who is the creator of the character, claims that the banks of today are the monarchists living 400 years ago. There is strong similarity between the bank of today and monarchists of the past.

The comics show how an anarchist wearing a mask tries to turn out the fascist government and its cooperative support, media.

In his interview with BBC¹¹, Alan Moore talks about how the role of the mask comes out and becomes inspiration for the others. It is not coincidence that the mask is supported by global protests symbolically. It serves as inspiration because of its historical background.

Looking at the 20th century, it is observed that the mask became more meaningful in England. While mothers and fathers tell their children Guy Fawkes' attempt to bomb the government, the admiration has also been seen in their tone of voice and sayings. The idea that the mask of Guy Fawkes should be used as fighting against fascist government comes out by David Lloyd. That is the story of global discomfort. It comes out with reform, which spreads everywhere. It has been the main issue of the occupation against capitalism in the middle of a population of Protestants. In our political future, there is a negative prediction, which comes out with the help of V's character.

¹¹ Available in <http://www.bbc.co.uk/news/technology-16968689>

The use of the mask has been popular in demonstrations against globalization and this mask protests against to capitalism.¹²

This identity combines anarchy, and drama itself. The next issue of the chapter will discuss how anarchism and terrorism works in *V for Vendetta*.

¹² Please see the related pictures of Figure 5 showing how mask is used in today's propagandas, which make effective way to tell ideas and beliefs. They are available in http://www.bbc.co.uk/turkce/multimedya/2012/02/120216_gallery_vendetta.shtml
Access on 23.04.2011

1.5 Anarchism

With regards to the movie *V for Vendetta*, anarchism is associated with violence and acts of destruction. According to Emma Goldman¹³:

“The fact that the Anarchist movement for which I have striven so long is to a certain extent in abeyance and overshadowed by philosophies of authority and coercion affects me with concern, but not with despair. It seems to me a point of special significance that many countries decline to admit Anarchist. All governments hold the view that while parties of the right and left my advocate social changes, still they cling to the idea of government and authority. Anarchism alone breaks with both and propagates uncompromising rebellion. In the long run, therefore, it is Anarchism which is considered deadlier to the present regime than all other social theories that are now clamoring for power.” Emma Goldman from “Was My Life Worth Living?”(1934)¹⁴

Here, the movement of anarchism is discussed on the basis of authority. It serves for the rebellion, and presents the social understanding of individuals. It is a kind of powerful tool to be used. However, even if it is seen as one of the powerful ways in order to rebel, it brings such a question: Can anarchy, or being an anarchist, be a social solution if there is serious problem?

According to Ursula K. Le Guin, “Anarchism is like Christianity; it’s never really been practiced...(but) it is a necessary idea.” Ursula K. Le Guin from an interview

¹³ Loy, T. Andrew. 2008. *Anarchy in Critical Dystopias: An Anatomy of Rebellion*. in Blacksburg, VA. Masters Thesis, University of Virginia Polytechnic Institute and State University.

¹⁴ Goldman, Emma. *Anarchism and Other Essays with a New Introduction by Richard Drinnon*. New York: Dover, 1969.

(1990)¹⁵ argues that anarchism is a must in human nature, even if it is not practiced physically.

One of the anarchists, Peter Propotkin, writes in the Encyclopaedia Britannica (1910):

“Anarchism (is) the name given to a principle of theory of life and conduct under which society is conceived without government- harmony in such a society being obtained, not by submission to law, or by obedience to any authority, but by free agreements concluded between the various groups, territorial and professional, freely constituted for the sake of production and consumption, as also for the satisfaction of the infinite variety of needs and aspirations of a civilized being. In a society developed on these lines, the voluntary associations which already now begin to cover all the fields of human activity would take a still greater extension so as to substitute themselves for the state in all its functions.”
Encyclopaedia Britannica (1910)¹⁶

There is not only political relation, but also psychological relation of anarchy to discuss. Anarchism brings an idea and belief, and covers all beliefs of human functions inside. It comes out only when it works as harmony. There are many different groups, who have many different ideas and beliefs. In harmony, anarchism can work effectively in order to reach individual's aim.

¹⁵ Le Guin, Ursula K. “ An Interview with Ursula K. Le Guin.” Across the Wounded Galaxies. Ed. Larry McCaffey. Chicago: University of Chicago Press, 1990.

¹⁶ Loy, T. Andrew. 2008. *Anarchy in Critical Dystopias: An Anatomy of Rebellion*. in Blacksburg, VA. Masters Thesis, University of Virginia Polytechnic Institute and State University. 3 p.

1.6 Terrorism

And the high destiny of the individual is to serve rather than to rule, or to impose himself in any other way.

“Albeirt Einstein”¹⁷

Terrorism serves as a kind of organization of ideas. Considering the relationship between the character of V and terrorism, it can be also understood from his book shelves in the movie scenes. What he reads actually shapes what he thinks and acts. In regards to the illustration of David Lloyd in the movie of V, the book shelves are also good to analyze V’s character that what he is really reading what shapes his ideas. The visible books are: *Capital, Gulliver’s Travels, Decline, Utopia, Decline and Fall of Roman Empire, Don Quiote, French Revolution, the Odyssey, Shakespeare, Divine Comedy and Arabian Nights and I am a Legend.*

These are the books that inspire his views and plans. As it is seen, there is not any book related to anarchism, or terrorism. They are all literary and historical books, which make him intellectual.

¹⁷ Einstein, Albert. “Religion and Science”. *Ideas and Opinions*. P. 43

Chapter 2

A LOOK AT DYSTOPIC FICTION IN *1984*

2.1 The Context and Short Summary of *1984*

1984 written by George Orwell, is a political novel telling the fiction through fictional characters in a system inspired by the real world. It is placed on utopic chaotic world. It is centered on the character of Winston Smith, who tries to live under a totalitarian regime governing Australia. People are passive under the powerful regime of the Party. This totalitarian regime manipulates individuals' life through fear, propaganda and brainwashing. The aim of character of Winston is to fight against the Party, and enslave the free thought. It is not easy to persuade people around him. George Orwell, in his novel *1984*, portrays a world where dystopia is powerful.

According to utopia mentioned in the novel, the world is divided into three blocks having equal power. The leaders are the only dominant power. People live under the fear of these leaders. Lack of freedom means that all freedom human beings have, and moral and human relations are destroyed. It is also forbidden to tell what one is thinking. It is dangerous even to think under a powerful regime. Life has lost all beauty, in situations where nobody trusts each other, because many people are spies. It was like a mission to tell of even their own relatives to the government. The personalities of individuals are completely destroyed. Orwell tries to take attention of people to the

possible future world, and also tries to lead people to think about the problems effecting modern world.

Coming back to the summary, Winston, as the protagonist of Orwell's 1984, is a member of the Outer Party in Oceania, where he works for Ministry of Truth, however he does not attend to all actions of Party. He rebels against the authoritarian regime of the Party, which tries to hold all the power and create a world where their power will remain forever.

He is not happy with the current state he has to live in, and he does not want to be a victim of the surveillance of the Party. He believes there is another way to be free, and he dreams of a world in which there is no power controlling the thoughts and lives of people, and then he writes his thoughts in a diary. He also works in the Departments of Records, which is in the Ministry of Truth. His mission is to change all records of history and clues from the past regulated by the Party's opinion. It is the Party that decides which information should be recorded. They also send some technological materials, such as camera and monitor, in order to make propaganda, which give the feeling that somebody is constantly watching. Even if Winston has liberal thoughts inside, he has to work. However, in the end, Winston is captured, and he is finally crushed in body and soul.

2.2 A Look at Dystopic Fiction

George Orwell's *Nineteen Eighty-Four* illustrates a society created as a reaction to World War II and totalitarian regimes. *1984* has influenced the way in which people think about society and the future. Regarding the movie *1984*, this thesis is going to question what free thought means, and what individuals think that an "ideal" society should be, and what kind of future society they are creating through their actions, policies and ideologies. These questions are based on the theme of societal politics relating to the role of individual in society.

George Orwell criticizes the social injustices caused by social classes and governmental control. This book is a response to the historical events and changes throughout the twentieth century, such as the rise of communism and World War. These societal critiques help individuals to make connections between current events and the political issues of *1984*. This thesis is also going to discuss how this concern is totally related to the world today. According to author, John Rossi,

Orwell's political writings especially his exposure to Communism, Fascism and Imperialism may seem dated now when those isms... are dead...He was concerned not only about the disastrous effect of totalitarianism but also about the way it corrupted the language and thus made seeking the truth more difficult. He feared the growing power of the centralized state, seeing in it a threat to individual liberty. For these reasons Orwell's appeal crosses the political spectrum" (Rossi, 172).¹⁸

Rossi highlights Orwell's fear that the future is going to be controlled by powerful totalitarian states, and this pessimistic vision of the future has also an effect on the

¹⁸ Rossi, John P. "The Enduring Relevance of George Orwell." *Contemporary Review*. September 2003, Vol. 283 Issue 1652, p172, 5p.

language, as well. In that sense, the character of Winston serves as a warning of what might happen if human rights are not taken care of.

The novel *1984* aims to clarify the structure of the authority and rulership. It can be analyzed through the eye of sovereignty relations of the government. It is the government that rules the citizens under its oppressive regime.

The system, in *1984*, is organized with the help of symbolic posters of Big Brother, like in *V for Vendetta*.¹⁹ This kind of symbolic reaction, using the power of poster, is totally part of motivation which leads to psychological oppression indeed. For the ones, who fight against the government, motivation is needed. Each individual has a belief and ideology in sovereignty. Each moment of the social and individual life of human beings is controlled by all kind of technological devices and polices. This creates psychological and physical pressure on people's mind and behaviors. In other words, the system discussed in the novel brings the idea of whether or not to obey authority. It is such a sincere situation that people are sentenced even because of sayings during their sleep. The children of the family also report their mother and father to the police. It is easily understood that the system is limiting the actions of each individual; forcing each individual to obey. The ruling system in the novel has discovered the power of knowledge. The system of the authority, the Party, tried to enslave human beings' mind,

¹⁹ Please see the Figure 1, and Figure 2 of showing TV image, which shows how big face of authority controls people by giving message. This is the dominant ideology by using media to make people victimized. These images become one of the most effective part of the movies including all the themes of justice, injustice, oppression, dominancy, authority, anarchy and victories.

and used the language for that reason. The aim of creating a new language, which is Newspeak, shows how knowledge is powerful tool in educating people through the government's own desire. The method of using new language will also be discussed in the next section on this chapter of thesis. In order to cure the defective mind of people they find the solution in reeducation. They aim to brainwash the mind with the main views, especially on love, war and system.

Beside brainwashing, or psychological pressure, there is also the act of torture, which is done in the Ministry of Love. In that room of the Ministry of Love, they make individuals to face their greatest fear. There are tests applied for the criminals. If they don't pass the final test, they will be most probably killed. "Two plus two equals four!" is one of the key slogans of the movie. It means that if the authority says that "Two plus two equals five!" then it will be correct, even if it is not logically so. However, they try to dominate individuals only through their truths. How can the government guide the mind?

In regard to the aim of the Party, As O'Brien says: "The Party seeks power entirely for its own sake. We are not interested in the good of others...we are interested solely in power. Power is inflicting pain and humiliation. Power is in tearing human minds to pieces and putting them together again...If you want a picture of the future, imagine a boot stamping on a human face...Forever" (271), which is intended to summarize the future actually. The boot on the face symbolizes a strong dictatorial rule of government over the population. The only aim of the Party is for its own sake.

The book and the movie paint a nightmarish picture in people's minds. The picture stands for a world characterized by permanent dystopia, "the thought police", spying telescreens and Big Brother: "The ideal set up by the Party was something huge, terrible and glittering- a world of steel and concrete, of monstrous machines and terrifying weapons-a nation of warriors and fanatics, marching forward in perfect unity, all thinking the same thoughts and shouting the same slogans, perpetually working, fighting, triumphing, persecuting- three hundred million people all with the same face."(170) It talks about the fact that all individuals have the same thoughts and feelings. They are like copies of each other in the way of their thought and political views. These individuals, who have no political views of their own, are the slaves of the Party.

In Oceania, there is a will for a social change and revolutionary action as demonstrated by the character of Winston. However, it seems the only choice is to be governed by powerful totalitarian state systematically. This means that history will come to an end.

What made George Orwell's starting point in writing about such political issues? He was a writer, and a social commentator who presented, analyzed and advocated political ideas. Regarding his aims as a writer, he says in his short essay "Why do I Write": "What I have most wanted to do throughout the past ten years is to make political writing an art. My starting point is always a feeling of partisanship, a sense of

injustice.”²⁰ In order to have a more human world, he totally talks and writes about “justice” and “liberty”.

²¹It can easily be understood that this novel *1984* satirizes totalitarianism. It is a powerful attack on totalitarianism. They show their power even in the use of language. History is written in Ministry of Truth, they push their own facts to the individuals’ mind, and make the Newspeak become the official language. All of this is summarized in three slogans of the Party: “War is peace, freedom is slavery, ignorance is strength.”

It is a kind of ideological weapon including opponents of totalitarianism. This is good evidence to show how Orwell attacks totalitarian regimes. He supports this idea when he says:

My novel *Nineteen Eighty Four* is not intended as an attack on socialism, or on the Labor Party (of which I am a supporter), but as a show up of the perversions to which a centralized economy is liable, and which have already been partly realised in Communism and Fascism...I believe also that totalitarian ideas have taken root in the minds of intellectuals everywhere, and I have tried to draw these ideas out to their logical consequences (Letter to F. A. Henson, 16 June 1949. CEJL, Vol 4, p. 564.)²²

As an intellectual writer, he also aims:

“The truth is, of course, that the countless English intellectuals who kiss the arse of Stalin are not different from the minority who give their allegiance to Hitler or Mussolini...All of them are worshipping power

²⁰ Orwell, George. *Why I write?* Available in http://orwell.ru/library/essays/wiw/english/e_wiw/

²¹ Ibid

²² Orwell, George. *Orwell’s Nightmare*. Available on <http://www.worldsocialism.org/spgb/socialist-standard/1980s/1983/no-952-december-1983/orwellss-nightmare> Access on 27.05.2011

and successful cruelty. It is important to notice that cult of power tends to be mixed up with a love of cruelty and wickedness for their own sakes.”(Raffles and Miss Blandish, 1944. CEJI, Vol 3, p. 258.)²³

Can we imagine “A soul less society, without love or freedom”?

Is this book the motive force for the whole social system? This suggests power is the central argument. Class is just an economic condition, an objective social relationship, derived from an individual’s relation to the ownership and control of wealth production.

There is criticism on imperialism, nationalism, capitalism, political dishonesty, power, and totalitarianism.

There is also relationship between nature and technology in 1984. Nature is seen as symbol of good, while technology, including telescreen, speakwrite, the book writing machine and helicopter, and also modern weapons, computers, are seen as dangerous and threatening toward human nature. Considering his vision of future in the movie, he paints a picture where the people live under authority, and shows this is also possible in the near future. The individual has no right to live his own personal life. What he eats, what he listens on the radio, what he reads, what he talks about are all under control and the dominant gaze of the Party. He is unquestionably one of the oppressed victims.

In an essay entitled *Politics vs Literatura*, in 1946, Orwell wrote:

In a society in which there is no law, and in theory no compulsion, the only arbiter of behavior is public opinion. But public opinion, because of the tremendous urge to conformity in gregarious animals is less tolerant than any system of law. When human beings are governed by “thou shalt not”, the individual can practice a certain amount of eccentricity: when they are supposedly governed by “love” or “reason”, he is under

²³ Ibid

continuous pressure to make him behave and think in exactly the same way as everyone else.”²⁴

He argues how “love” and “reason” are governed by the system, and how public opinion is still under the pressure even if there is no law. Orwell also continues by saying:

If the Party could thrust its hand into the past and say of this or that event, it never happened-that surely, was more terrifying than mere torture and death? And if all others accepted the lie which the Party imposed- if all records told the same tale-then the lie passed into history and became truth. Who controls the past, ran the party slogan, controls the future who controls the present controls the past, and when memory failed and written records were falsified-when that happened, the claim of the Party to have improved the conditions of human life had got to be accepted, because there did not exist, and never again could exist, any standards against which it could be tested. (Orwell, 37)²⁵

Orwell highlights the future, telling the past and present comparison. Public is obliged to accept what the Party is imposing. The Party’s aim is to damage the memory, which records the past. If the past is damaged, the present and the future will be also damaged accordingly.

All these authority, obligation or control bring the feeling of “hate” inside of individuals. Considering the theme of “Hate” in 1984, in one of Orwell’s articles in *Coming up for Air*:

It was a voice that sounded as if it could go on for about a fortnight without stopping. It is a ghastly thing, really, to have a sort of human barrel-organ shooting propaganda at you by the hour. The same thing over and over again. Hate, hate, hate. Let’s all get together and have a good hate. Over and over. It gives you the feeling that something has got

²⁴ George Orwell, “Politics vs. Literature: An Examination of *Gulliver’s Travels*“, *Polemic*, September-October 1946.

²⁵ Orwell, G. (2000) . *Nineteen Eighty Four*. (R. Carter & V. Durow, Ed.) . London:Penguin.

inside your skull and is hammering down on your brain” (Orwell, *Coming Up for Air*).²⁶

He questions the institutions of power structures and political statements. If humans individually question what they read and try to be honest then they can be objective.

2.2.1 The Methods of the Party

There are some methods The Party uses to control its citizens. One of them is Surveillance, where each citizen is observed, and their freedom of thought is prevented. It has been a duty. It is such an effective method that even children report to the Party if their parents do or say something the Party does not accept.

Another method is torture, which is like an instrument used for political enemies.²⁷ In the Ministry of Love, they are tortured with their fears in “Room 101”, where they cannot find any food, and there are not even windows.

One of the other methods is Newspeak, which is a kind of new language. This language reduces the vocabulary to a minimum level. This can be considered the destruction of language. The Party thinks that Newspeak, with its unreal sentences, is a more effective language than the old one.

“Newspeak was the official language of Oceania and had been devised to meet the ideological needs of Ingsoc, or English Socialism...the purpose of Newspeak was not only to provide a medium of expression for the worldwide and mental habits proper to the devotees of Ingsoc, but to make all other modes of thought impossible.” (246). As

²⁶ *Coming Up for Air*, A Note on the Text, Peter Davison, page v. (Penguin Classics)

²⁷ Please see the pictures of Figure 3: How torture is shown.

seen in this saying, the Party is in complete control of all the notions that determine social consciousness. It reflects major influence on culture and language.

Doublethink is also a method which produces two contradictory states of mind, and makes the individual accept both. For example: The Ministry of Love is about torturing, the Ministry of Truth is about telling lies, The Ministry of Plenty leads people to be in starvation, and the Ministry of Peace causes war.

2.2.2 Lack of Privacy

Each person is living under observation even by their own family and friends. Additionally, Big Brother is always watching and it becomes impossible for any kind of individual to have a private life. In the novel, O'Brien says, "We, the Party, control all records, and we control all memories. Then we control the past, do we not?"(204-205). With O'Brien's saying, the notion of lack of privacy comes out. It emphasizes how there is dominant and powerful look over the individual's attempts. Every aspect of the society presented in 1984 is controlled. Individuals feel under oppression, which shows the collapse of border between private and public life. Mistrust is the serious issue so that even fathers and mothers don't trust their offspring. This issue is also written in the novel saying "No one dares trust a wife of child or a friend any longer"(220). It is all caused by a system created through media in society which makes the individual suspicious and distrustful. It is such a powerful government that controls the media and the mind is influenced by this controlled media.

2.2.3 Power of Words

Another strong issue is the role of rhetoric in the novel *1984*. Reality is based on this issue mentioned in Orwell's novel. Rhetoric is used to control and manipulate the population. Its historical context is based on the threat of totalitarianism, fascism, domination. One of the most important slogans in the novel is that "War is Peace", "Freedom is Slavery", "Ignorance is Strength".

"War is Peace", means that the individual finds peace in the time of war. It is the time of being together peacefully when there is the reality of war.

"Freedom is slavery" The individual who is independent is subjected to the fail according to the Party.

"Ignorance is Strength": Social ignorance is seen as a tool used by government. This is organized consciously by the authority that they try to show their power over the individuals by using ignorance as power. This also means inner struggle against people. If one is aware of the reality of the real face of system, he will also fall into a trap in the same system.

2.2.4 Dystopia and Its Reflections

1984 is a novel of dystopia²⁸ set in a world beyond the imagination. It is such a world that totalitarianism is powerful and each citizen is subjected to twenty four hours surveillance. M. Keith Booker, a scholar of dystopian literature, shows how dystopian literature functions:

A dystopian novel situates itself in direct opposition to utopian thought, warning against the potential negative consequences of arrant utopianism. Literary works that critically examine both existing conditions and the potential abuses that might result from the institution of supposedly utopian alternatives can be seen as the epitome of literature in its role as social criticisms. It is precisely such literature that is encompassed by the term “dystopian.” (315)²⁹

As it is mentioned, dystopia portrays an oppressive socially controlled society. Dystopia leads Winston to be sickened by the Party’s rulers.

²⁸ Dystopia: a work of fiction describing an imaginary place where life is extremely bad because of deprivation or oppression or terror state in which the condition of life is extremely bad as from deprivation or oppression or terror available in <http://www.seslisozluk.net/?ssQBy=0&word=dystopia>

²⁹ Booker, M. K. (1994) . The Dystopian Impulse in Modern Literature: Fiction as Social Criticism. Westport, Conn.: Greenwood Press.

Chapter 3

COMPARATIVE LOOK AT *1984* and *V for VENDETTA*

3.1 The Similarities and Differences between *1984* and *V For*

Vendetta

Political power is the power to oppress others. Lin Biao

This chapter will deal with the social and political similarities and differences between *V for vendetta* and *1984*. Both are very similar in theme, which is totalitarianism and its effect on society, but they have different endings. They have the same message to carry, which is to have change in the world, even if they end in different ways. In both stories, there is a government, which completely controls people's lives and thoughts, even what people eat. The notion of "fear" is used as a tool over the people.

In these kinds of totalitarian societies, there are some characters, who will try to take attention of people and make them realize what is going on really, and how they can stop the control, and authority of government over the citizens. These characters are V in the *V for Vendetta* and Winston in *1984*. Both try to unite people under the ideals they stand for.

There is difference in ending in both stories. While *V for Vendetta* has a happy ending that the right of people has risen up, and the leaders are killed, and the parliament building was destroyed; in *1984*, Winston is a man realizing that his parliament is not

what it seems, and because of that strict control of government, he tries to raise awareness of people's rights. However, Winston cannot reach his targets.

Even if V is dead in the end, Evey is the one, who will carry out his plans. That situation creates the feeling of hope, which makes people feel good. V can be considered as a symbol of hope for the future. It inspires change to fix the ungoing things in the world. The idea of revolution against a powerful government is succeeded in *V for Vendetta*. He gets what he wants actually. He also draws a picture that he does not care about the possible punishments that he is going to have while he is fighting with authorities. Unfortunately, Winston, in the end of *1984*, is always in rebellion against the powerful authorities, but he is brainwashed as mentioned in the book: "He loved big brother", and government stays in power. (298). This is an extraordinary social and psychological transformation. This also shows how it is difficult to stop the control of government, and the idea of uniting people under ideals is more effective through the media. Considering the entire story of Winston, his ideal thought did not bring happiness, and the Party won and horrible things happened. In contrast to *V for Vendetta*, that sad ending makes people feel depressive and disappointed. His truth did not exist in the end. Is it enough to threaten the idea of government with an intelligent mind using logic? In *1984*, Syme, who is Winston's coworker, is known for being intelligent. He uses his logic with words and tries to affect Party's actions. He is thus considered to be a dangerous person. "Syme will be vaporized. He is too intelligent. He sees too clearly and speaks too plainly. The Party does not like such people." (53). It is the intelligence and ideas that threaten the Party's and government's totalitarian regime and control. They have the belief that sameness is equality, that everybody is the same.

They follow that idea without being blind to what the government is trying to control. Syme's intelligence finally caused him to be killed. This sad ending shows ideas may also lead to hefty prison terms, and even death in extreme cases.

Both films have the same message that there is something wrong going on in the government and the country needs change. The common fact in both stories is also that if people choose the way of taking power away from authority, the government will lose all of its ability to control. In *1984*, Winston writes in his journal as: "if there is hope it lies in the proles."(69) In order to succeed his aim, the unity of majority is needed. Likewise, the movie *V for Vendetta* proves that even if one man sparks the fire, there needs to be a lot of wood for it to burn. The plan of masks for the attack in *V* exemplifies that saying. This shows how masses, including British people, can control the government.

In both, there is an attack on their own people by the government, which tries to make people afraid. In a way, both try to take attention of people to somewhere else. These are the ways of government tried to take the attention of people from feeling of hate of government to these serious attacks. This is a tricky situation that government tries. These are the things made people keep frightened. Are attacks necessary precautions needed to be taken to control the people?

Comparing the future of both characters, Orwell's act of projecting of the future is so depressive and dark, even if it acts as a warning for the people. However, there is also good and positive notion that the message both *V* and *Winston* have shows how a person can make a change in the government when the thoughts and acts are regulated

and controlled by the government, V and Winston try to be against to the oppressive force and they become symbols of success and power. Both characters are unhappy with the current situation they have in their government. V and Winston can also be considered as the symbol of idea of freedom because they try to change the unchangeable. On the one side, we have a happy ending that V succeeds in his aim to fight against the control of government and to unite the people around him, and also becomes the personification of success. On the other side, even though Winston is in the same situation where government controls everything, he becomes the helpless victim of the Party at the end. In talking to Winston, O'Brien says that "Reality exists in the human mind and nowhere else. Not in the individual mind, which can make mistakes, and in any case soon perishes: only in the mind of Party..." (249). Here, O'Brien shows it is impossible to change the unchangeable things which is the reality that the Party is always a power and no body and nothing can destroy and damage that authority.

Additionally, another common important theme is the issue of using fear as a ruling principle in order to make people obedient. In *V for Vendetta*, the High Chancellor threatens and scares all citizens who support to wear Guy Fawkes' mask. If they do, they are threatened by losing their job, as well. However, this kind of fear did not work for V and Evey, who attempted to blow up the Parliament building. Regarding *1984*, through telescreens, Thought Police, Big Brother³⁰ and hidden cameras, citizens are tried to be kept under control. This caused them to have that kind of fear to be caught. This is the main attempt psychologically to make people fully obedient to Party:

³⁰ Please see the Figure 4

Do you begin to see, then, what kind of world we are creating? It is the exact opposite of the stupid hedonistic Utopias that the old reformers imagined. A world of fear and treachery and torment, a world of trampling and being trampled upon, a world which will grow not less but more merciless as it refines itself. Progress in our world will be progress toward more pain.(234)

The notion of fear is emphasized bringing more pain and less merciless. It also argues which world it is tried to be created. How individuals are living under the dominant gaze is also highlighted in this following saying:

There was of course no way of knowing whether you were being watched at any given moment. How often, or on what system, the Thought Police plugged in on any individual wire was guesswork. It was even conceivable that they watched everybody all the time. But at any rate they could plug in your wire whenever they wanted to. You had to live—did live, from habit that became instinct—in the assumption that every sound you made was overheard, and, except in darkness, every movement scrutinized (8).

It shows there is not any other alternative way to choose. All individuals are watched through the Thought Police. Each individual is responsible from each movement and saying.

We shall abolish the orgasm. Our neurologists are at work upon it now. There will be no loyalty, except loyalty towards the Party. There will be no love, except the love of Big Brother. There will be no laughter, except the laugh of triumph over a defeated enemy. There will be no art, no literature, no science. When we are omnipotent there will be no need of science. There will be no distinction between beauty and ugliness. There will be no curiosity, no enjoyment of the process of life. All competing pleasures will be destroyed. But always—do not forget this Winston—always there will be the intoxication of power, constantly increasing and constantly growing subtler. Always, at every moment, there will be the thrill of victory, the sensation of trampling on an enemy who is helpless (271)

Here, the Party member also argues how individuals will be forced into living except loyalty towards Party, and even the way of expression of thoughts and feelings will be forbidden by the Party. If there will be no art, literature and science, then it means there

will be no expression and creativity of mind. The critical thinking will be lost by the individuals obliged to live under the dominant authority.

There is a more dystopian future in the novel *1984* than the movie *V for Vendetta*. The serious threat is also more effective in *1984* that there is strong control over the citizens and their thoughts. The triumph of V, as heroic character, shows how he is effective in portraying the message, which is to be against the political power of government that threatens the future. While V is successful in displaying his rebellion to government even though he dies in the end; Winston, despite all his effort, showed that his rebellion is not successful. One showed how change is possible, while the other one showed how change is impossible. Winston did not only obey the Party at the end, but he also loved it, he said: “O stubborn, self-willed exile from the loving breast! Two gin-scented tears trickled down the sides of his nose. But it was all right, everything was alright, the struggle was finished. He had won the victory over himself. He loved Big Brother” (298). It also shows how the Party brainwashed Winston’s mind by changing his own beliefs. The Party’s desire to brainwash is also seen in O’Brien’s saying: “Power is in tearing humans minds to pieces and putting them together again in new shapes of your own choosing” (266-7). He is forced to love the Party he hates at first.

Considering the future consequences of a future totalitarian regime, both characters serve as a warning. They show what the possibilities are if the government control the citizens in a dystopic way.

Chapter 4

CONCLUSION

Those who would give up Essential Liberty to purchase a little Temporary Safety, deserve neither Liberty nor Safety.

Benjamin Franklin³¹

Both these literary masterpieces lead us to question our society, world, past, present future and of course ourselves. They show their relevance to morality by depicting the truth of political reality.

There is a strong relationship between 1984 and today's world. Capitalism has the potential characteristic to renew itself. Even each system can be outdated, capitalism takes the shape of coming age, and renews itself. Other systems identify themselves according to capitalism.

In this thesis, several themes presented in 1984 and V for Vendetta highlight the concepts of ideological regulation, as well as the dangers of surveillance, and social control. The future may be constructed by catastrophic scenarios as observed in the movies.

³¹ Jackson, Richard, Benjamin Franklin. *An Historical Review of the Constitution and Government of Pennsylvania*. 1759.

Generally, in society, there is an understanding and the will of being controlled by authority. This perception brings the dominant gaze of big brother, which is the symbol of the Party's dominance. Big Brother's existence is everywhere on posters, even on the cigarette covers, on coins and on telescreens. Even being aware of the fact that communication network is not under our control shows how the perception of big brother plays an important role. It is getting much more that using telephone secretly on telephone calls is common in companies. The controlling system is mainly based on capitalism, which has the power to guide the people and affect their mind accordingly. How can one stay outside the system? Is it possible to be out of the system? It is the human being who builds, develops, changes and destroys the system. When reading the book or watching the movies, the question of what would happen if the same events occur comes to the mind. Even if readers are limited into the imagination of the writer, the reflection that writer gives through the images of individuals can not be limited.

All the factors mentioned in the chapters are also present in today's world as they were present in Orwell's *1984*, and *V for Vendetta*. In the frame of today, for example, Turkey government's political view, ideas are also shaped by the fact what media and social structure mean. It is the government, which governs the media.

The movies are actually based on themes how Big Brother takes the control of knowledge at first in order to check the procedure in the world, and how people of the society are forced to be member, and how individuality comes to the end, how even private life is controlled, and how the system is changed into the system controlling people with the help of technology.

Even today, it is also easy to see when we search about the google technologies. Each new coming product affect our private life much more. What we feel, think, like, our truths and wrongs are limited to authority of government.

In anti-utopia of the world in the novel, society and their life are manipulated with propaganda and brain washing by government of totalitarian Party.

In the future's world, it shows how Big Brother will affect and control the way of life and thinking. It is not based on decision of people, it is the authority and repressive approach of government. People are transformed into robots in one sense. The police of thoughts do their job through Big Brother's request and expectation. The books are hidden in special box behind the bricks.

There is a collapsing of the division between private and public life. Regarding this collapse, V's and Winston's refusal to accept makes them criminal. This creates a danger to the official policies of the Parties.

The social constructed order is also symbolized through the physical objects. For example, big posters of Big Brother are symbolized as the fact that eyes follow wherever you go. Buildings and clothing are the other physical objects showing the authority of structure. Through fictional characters and the narrative, the social constructed reality is emphasized.

This is the domination and authority of the government. The roles show the order of a society itself, and how they are controlled by this politics of mechanism. Members of the society are convinced by the power of structure. This Party controls internally not only people's political views, but also natural behavior of human beings like love. In this

case, does the reality only exist in the mind? The goal of the Party's power is to stay in power. This is also a human product. This kind of life created by power leads to a routine life style. It shows how one's freedom is destroyed in the future, and human beings will be robotized.

Orwell predicts a society which brings ultimate revolution completely destroying hunger, disease, jealousy, greed, fear, hate, and pain from human societies. There is also similarity in the way one of the authors how he looks at dystopian society. According to Aldous Huxley, on the other hand, he imagines a society like Orwell. He says "...my own belief is that the ruling oligarchy will find less arduous and wasteful ways of governing and of satisfying its lust for power and that these ways will resemble those which I described in *Brave New World*...within the next generation I believe that the world's rulers will discover that infant-conditioning and narco-hypnosis are more efficient, as instruments of government than clubs and prisons and that the lust for power can be just as completely satisfied by suggesting people into loving their servitude as by flogging and kicking them into obedience."³²

How controlling the thought and feelings lead people to live in a dark world where pessimism is dominant. These movies can be considered both as critique of socialism and as predicting the end of capitalism, and also as an expression of political mechanism. *1984* and *V for Vendetta* do not only belong to one specific period, time or place: They actually refer to all history, and future, and all regimes. Both display how oppressive regimes affect the individuals and the society. The main characters, as

³² Available on <http://trueoutsider.wordpress.com/2012/08/04/thoughts-on-aurora-aldous-huxley-george-orwell-stanislaw-lem/>

warning of the future, give message that this rapidly rising oppression of today's government will be more powerful in the future, and cause to have depressive and pessimist point of view, in which a dystopia, where individuals' free of thought and lives are very limited. Thus, individuals destroy the concept of equality and freedom. They try to analyze the structure of authority based on the relations of sovereignty. What we are told is what we believe. We are born into the system, and everything, even human beings, is limited in that system. Billions and billions of people are living in this system, unconsciously they do not want to see, and they accept everything as it is. There is similarity between system we live in and the "rail". System or the reality of human being's life can be identified as rail, like trains. As it is known, the rail is something bordered or limited, and, the train, which is decided before when and where it is going, just follows these rails. In regards to this system, the most powerful organization of system of the today's world, in other words the thought police is the media, which is more effective way to oppress individuals.

Big Brother creates individuals as global slaves, who do not question what they believe, and what they think. The media is now used as the tool of expression of ideological system instead protecting the social norms and culture. The present is like ordered through the linguistics and visual arrangement of the past. Today, individuals still live under the dominancy of media. In other meaning, individuals watch the movies, news, soap operas, discussion programmes and TV shows in the presented way by the media. Individuals watch in the way media show.

People's world of ideas including philosophical concepts and ideas are also shaped in these movies. There is a message, which aims to question the events, characters and ideas.

Challenges, aims, corruptions, struggles, opportunities are all related concepts that people have in their daily life. Failures within the idealistic issues invite people to examine themselves and their own identities. These also are seen as narrative devices which encourage viewers to make social critique and self examination.

Both characters are fighting with the aim of "justice". One of the political philosophers, Thomas Hobbes³³, writes about human nature and what natural right means in the light of "justice" and "injustice" issue:

To this war of every man against every man, this also is consequent: that nothing can be unjust. The notions of right and wrong, justice and injustice have there no place. Where there is no common power, there is no law: where there is no law, no justice. Force, and fraud are in war the two cardinal virtues. Justice and injustice are none of the faculties neither of the body, nor mind. If they were, they might be in a man that were alone in the world, as well as his senses and passions. They are qualities that relate to men in society, not in solitude. It is consequent also to the same condition that there be no property, no dominion, no *mine* and *thine* distinct: but only that to be every man's that he can get, and for so long as he can keep it. And thus much for the ill condition which man by mere nature is actually placed in: though with possibility to come out of it, consisting partly in the passions partly in his reason." (Leviathan, p.97)³⁴

³³ With the help of this article written by James Sage, I had chance to read Thomas Hobbes' *Leviathan* on the subject of "justice" and "injustice".

Sage, James. *V for Vendetta and Political Philosophy: A Critique of Thomas Hobbes*. University of Wisconsin-Stevens Point.

³⁴ Hobbes, Thomas, and A.P. Martinich & Brian Battiste ed. *Leviathan Revised Edition*. Broadview Press, 2010.

He argues the reality that if there is no law, there will be no justice, as well. In the nature human beings are living in, it should consist reason, instead of force and injustice. There is always a competition in life long. In that reality, it is people's right of nature to defend their lives, and it is the each individual's right to have liberty.

These dystopian narratives lead people to have inner struggle between the reality of system in human nature, and the self, and then leads also to question political issues. If there is destruction, than it means that there will be new construction, meaning a new framing society.

In the following quote, Alan Moore's saying can be given as summary of the thesis in the end of chapter. He argues that:

One of the things I don't like about film is its incredible immersive quality. It's kind of bullying - it's very big, it's very flashy, it's got a lot of weight and it throws it around almost to the detriment of the rest of our culture [...] Real art and the things that actually change our culture tend to happen on the margins. They don't happen in the middle of a big marquee [...] Those words, 'fascism' and 'anarchy', occur nowhere in the film. It's been turned into a Bush-era parable by people too timid to set a political satire in their own country. In my original story there had been a limited nuclear war, which had isolated Britain, caused a lot of chaos and a collapse of government, and a fascist totalitarian dictatorship had sprung up. Now, in the film, you've got a sinister group of right-wing figures -not fascists, but you know that they're bad guys- and what they have done is manufactured a bio-terror weapon in secret, so that they can fake a massive terrorist incident to get everybody on their side, so that they can pursue their right-wing agenda. It's a thwarted and frustrated and perhaps largely impotent American liberal fantasy of someone with American liberal values against a state run by neo-conservatives -which is not what 'V for Vendetta' was about. It was about fascism, it was about anarchy, it was about [England] (The Last Angry Man, 2007).³⁵

³⁵ MTV. (2007) . An Interview with Alan Moore. Alan Moore: The Last Angry Man.Retrieved May 23, 2007, from <http://www.mtv.com/shared/movies/interviews/m/moorealan060315>.

He tries to direct attention to themes, such as “anarchism, “fascism”, and “art”. These concepts are not mentioned and used in the movies, but they are implied through the sayings, or actions of characters. With their help, these movies suggest people to see a new light through the politics and government.

The government takes on the role of Big Brother and dictates what the individuals can and can not do. According to the authority, the most important thing which individuals both V and Winston can not do is to remember the past, which all includes the real events and ideologies.

The reality exists only in the mind. Moral and human nature is destroyed, freedom is removed, thinking and telling the thought are forbidden. There is no trust among the individuals. All of these themes require deeper belief and understanding and political point of view, which serve for the purpose of this thesis.

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APPENDIX

APPENDIX A: FIGURES



Figure 1:



Figure 2:



Figure 3:



Figure 4:



Figure 5



Figure 5



Figure 5